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## SABBATH REFLECTIONS.

BY MRS. F. F. S.

"In the beginning God created the heavens and the earth."—Gen. 1: 1.

Created! Word of mystery and power! What art thou then, O dull and senseless clod Which crumbles 'neath my feet? Before the wing Of time its airy flight commenced towards The far eternity, wert thou? Traced back the wild Electric fires of space, 'till o'er the deep Abyss where darkness sat, the eternal Spirit breathed thee into life! Or did that Voice almighty, with thine attributes So dimly seen—those ministers which wait On powers unknown, from nothing wake thee Unto time?

World which suileth round Me now—sweet winds which fan my brow, and birds, Whose lulling minstrelsy so charm mine ear— And all fair sights, which make it such delight To look on thee, hast thou not mighty soul, Whose voice may answer us? Formless and "void," A dream of loveliness, within the bosom Of eternity that slept, didst thou arise O earth, responsive to the harmonies Of heaven, and smiling glide away among The circling stars?

Sages have questioned thee, thou senseless clay, And with the nicest balances, that human Intellect could form, have weighed, compared, And analyzed, and yet thou art to us A mystery; thine origin, thine end, In darkness hid. Alliance strange, matter And soul—the power that wills, the muscle That obeys—material thought! Can weakness thus endure itself with strength? Thou, who hast dared to doubt the mighty One Who made the heavens and earth, let even the clay Beneath thy feet rebel, thine ignorance And pride. It is, thou art. Trace back the chain Far as thou wilt, and still exists the great Necessity for one first cause—the primal Link in being's chain, the final source of life.

Dost dare to make the universe thy God And its existence necessary, absolute? And is sensation, thought, the essence then Of this material world? why slumbers Thus the clod beneath thy feet, or who endowed With high intelligence the ingrate man? Was't not the lofty One above, who reigns In mystery, and clothed himself with power? Whose spirit o'er the vasty deep, where hang The nucleus of a boundless world, did brood, And from the measure elements so nursed, This glorious picture framed?

Hast thou not looked, sweet friend, with wonder pleased, Upon some canvass old and worn, whereon The master's skillful hand the stamp had placed Of immortality, and marvelled much, That with the colors which a ray of light Compose, such gracious blending could be made Of light and shade? that with his wondrous art The more disposing of his varied hues, He thus could wake the slumbering dwellers Of the heart, hope and love, or terror wild? How great and wonderful is He who made, And perfect made the glorious whole! And isn't strange that he who wondrous looks Upon the marble wrought by skillful hands, And bows in rapture hushed before The genius which inspired, to blindness given, Can refuse the mighty power to own, Which made the model, whence was drawn its strength?

Natchitoches, La., Dec., 1849.

For the Herald and Journal.

## CARD PLAYING.

Doing what we know is not for the glory of God: as the taking such diversions as cannot be used in the name of the Lord Jesus.—DISCIPLINE.

Taking the above quotation from our Discipline as my premises, I propose to consider the subject of card playing. The primitive strictness of our church I fear is fast disappearing, and innovations are stepping in which are not for its glory or the advancement of Christ's kingdom.

Our fathers saw the necessity of doing away with those things which stood in the way of the soul's growth in the love of God. Therefore "the taking of such diversions as cannot be used in the name of the Lord Jesus" was prohibited. Card playing was considered as one of those diversions, and was therefore placed under the ban of the church. I propose to consider card playing as an injury to the spiritual growth of the Christian. It divides the mind from reflection and turns it in a corrupt channel.

Talents have been given us by the Supreme Being, for the cultivation of which we are to him responsible. The great and principal talent is the mind, that source which is ever active, and from which issue numberless streams wending their course to the great ocean of good or evil. On these streams float numerous gems—some obscured by filth and wickedness, and others shining with peculiar brightness. To the oceans of good or evil on they flow, and will soon mingle with the waters of the two oceans. Card playing undrains the mind from enjoying religion spiritually—the mind is guided to a low channel—the thoughts become corrupted, and begin to act on follow mind with an evil influence. As the feelings are guided by the mind, and as each work together to obtain an object, and that object happiness, it is necessary that they should harmonize. If the mind is drawn from God and takes hold of sin, the enjoyment of religion is lost—conscience steps in and stirs up the bitterness of the soul. No doubt young Christians are often led away and backslide by the influence of card playing. Thrown into boarding-houses where religion is a word that is seldom spoken—where cards night after night are brought forward for the evening's entertainment, they are soon drawn into their influence. The fascination of the game wreaths around them its spell, and soon the prayer meeting is forgotten, the class meeting neglected, secret prayer passed by, duties become irksome, and the backslider is before you in his unhappiness. If the young Christian is thus led away, what shall we say of those who have been many years professed followers of God, partaken of the sacraments of the church, and stood high in its estimation? Is there any excuse for Christian parents engaging in those diversions which are not for the glory of God? Is there any excuse for mothers to set before their children those diversions which may be the cause of their ruin?

Would it not be more for the glory of God as the evening came round for the mother to gather her children around her, and from the same good book read to them thoughts which would strike deep into their hearts for good? or by agreeable and instructive conversation impress upon their minds the great duties of life, its

ends, its responsibilities? Parents who would tamper with their children's eternal welfare must have lost sight of those vows taken upon themselves before God and man; that solemn question, "Dost thou renounce the devil and all his works," must have fled from their minds and left a blank. Can that parent go to the communion table at each recurring season at peace with God? And when that interesting season is yet fresh in the memory, engage in those sports which have no affinity with the great Jehovah? which tend to degrade the mind and destroy spirituality? The Christian has no right to engage in such diversion, if by so doing they grieve the Holy Spirit and banish it from their hearts.

You who neglect your class and the prayer meeting to while away the hours at the card table 'till midnight hours break in upon you, stop and consider the course you are taking, and leave those diversions which will grieve the Holy Spirit, and drive holiness from your dwellings. Christian mother, can you set before your son or daughter such diversions, and encourage them to pursue them? Can you lay your head upon your pillow at night and call down God's blessing upon the course you have pursued in so doing? Can you go to the communion table and partake of the emblems of Christ's body and blood with that daughter without compunctions of conscience? If you can, you are not a sincere follower of the meek and lowly Jesus.

What are you doing for the promotion of religion, of warning sinners from the wrath to come, of sending out warning notes to erring men? Remember

A word may guide a soul to realms of endless bliss, Or aid it shrieking to eternity of night.

Turn ye then from such courses, and show to the world that religion is a reality, that Christians walk not in the ways of the ungodly.

Boston, Jan. 1. ADAMS.

For the Herald and Journal.

## WITNESS OF THE SPIRIT.

Perhaps there is no doctrine in its application to Christian character, so important to understand, and for which we ought to contend more earnestly, than the doctrine of the Witness of the Spirit. Many passages of Holy Writ might be quoted in proof of this doctrine; yet I shall refer the reader to but one, found in Gal. 4: 6; "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." It is said by a learned critic, that after the Jews had become familiar with the Greeks and Romans, they often added a Greek or Latin word to their own, as in the text, "Abba Father," though the one intimates civil respect and the other filial affection.

Archbishop Usher says, that from adoption flows all spiritual joy; for the spirit of adoption, is first, a Witness, as in Rom. 8: 16; second, a Seal, as in Eph. 4: 20; third, a Pledge and earnest of our inheritance, as in Eph. 1: 14; setting a holy security on the soul, whereby it rejoiceth even in affliction, in hope of the glory of God. One of the fathers said, "This is the witness which the Holy Ghost bears in the heart, 'Thy sins are forgiven thee.'" Luther was greatly comforted by considering this last definition. Another gives the following definition: "Unto you, because ye are sons, God hath sent forth the spirit of his Son into your hearts, to the end ye might know that Christ hath built you upon a rock immovable, that he has registered your names in the Book of Life." Wesley says that it is a direct testimony to the soul whereby the Spirit of God witnesses to the Spirit that I am a child of God; that Christ hath loved me and given himself for me. That I, even I, am reconciled to God." Dr. Barrows uses the following very affecting language, in speaking of the gift of the Spirit: "Certifying us that we are the sons of God, causing us by a free instinct to cry, 'Abba Father.'" We are led to remark from a consideration of the passage to which I referred the reader, that this witness is, in the first place, a spiritual one. It is not received by an audible voice from heaven, or by a long season of struggling and agony. It is not the result of declarations made by others that we are Christians. ("He that believeth on the Son of God hath the witness in himself," 1 John 5: 10,) however sure they may be of it; neither is it a conclusion drawn from certain exercises of mind and emotions, which we may have realized; but it is the Spirit itself, bearing witness with our spirits that we are the children of God. 2d. It is a true witness. It is not given unless a previous work has been accomplished, and unless the individual has been recognized before the throne of God, as a joint heir with Christ. It always intimates a previous work of grace. I cannot conceive that it would be of any avail for a soul to seek this witness under a consciousness of guilt, or while living in sin. When God tells us by his Spirit, that he is ours and we are his, we may feel sure that it is indeed so. God cannot lie. While God tells us we are his, we cannot be too certain of our adoption and safety, and we may boldly say, I am the Lord's and he is mine, without fear, defying all the powers of earth and hell combined.

3d. It is essential to the highest Christian character. How little can that Christian do towards converting the world, who is in uncertainty as to his own soul's salvation. How can he certify to the sinner, as to the truthfulness of the Gospel promises, while he knows it not by any personal experience? A person is often doubted in what he merely thinks, or believes; but seldom is a person doubted when he makes positive assertions of what he realizes and feels; such declarations have power in them almost irresistible. One's opinion is not equal to another's consciousness. It would add great power to the preaching of the Gospel should ministers always be able to add their testimony at the close of their discourses, that Christ saves them; not in language, however, like the following, as is often used by Christians, which is better than nothing, "I hope my sins are forgiven." I trust God has had mercy on me." "If I am not greatly deceived I feel to love God above everything else." &c. &c. I think if God sends forth the spirit of his Son into our hearts, crying Abba Father, we shall use different language from the above. The following lines would be more congenial with our feelings:—

"My God is reconciled, his pardoning voice I hear, He owns me for his child, I can no longer fear."

With confidence I now draw nigh, And Father, Abba Father cry."

The apostle no doubt had the witness of the Spirit when he made the following declaration: "I know if this earthly house of our tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." What did Paul have done compared with what he did, had he not enjoyed so

clearly the witness of the Spirit? Indeed, how can a man employ his whole energies in doing good to others, while the care of his own soul demands so great a share of his attention? What would the champion of the Reformation have accomplished, in his extreme dangers and trials, had he not realized the burning consciousness in his very soul that he was the Lord's, and that his ways pleased him? The Wesleys would have been like other men, and as weak as other men, had they been destitute of the enjoyment of the witness of the Spirit. It was a favorite doctrine of the Wesleys, and it has been the peculiar doctrine of the devoted ones in all ages of the church.

4th. This blessing should be sought as a distinct thing, but not without reference to pardon and holiness, &c. It presupposes a work of justification and grace; these must be sought first until condemnation is removed, and we are thrown into doubt as to our state of salvation; as this doubting is the sinner's case in this state, it intimates the kingdom near. Then we should seek the witness of the Spirit, that we may have no doubts remaining. It cannot be obtained generally but by wrestling, believing prayer. It comes not by works, though workings of some kind may help us to believe; it comes only by importunate, believing prayer. "Ask, and ye shall receive." It should be sought in the same manner by Christians. During the late camp meeting in Kennebunk, Me., a prayer meeting was held in Eliot tent, on Friday evening, before and after the preaching at the stand, for the special purpose of praying for the witness of the Spirit, (which was the only one so direct I ever witnessed at a camp meeting.) During the first meeting while others were praying, I ceased from man; my soul was drawn out in earnest prayer for myself. I sunk before God—I was willing to take this great gift in Christ's name, that I might glorify him better, and not for the sake of mere happiness, though it would be sure to follow. My mind was especially drawn to the subject as never before, and to seek it as a distinct thing. I asked my Father to give me the witness that I was his, and to the praise of his grace I can say, that I never in all my Christian experience had such an application of Scripture to my heart as was made of that passage in Gal. 4: 6; "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." Blessed words. I arose with a happy consciousness that I was wholly the Lord's. The indwelling spirit cried out in my heart spontaneously as it were, "Abba Father." "My Lord and my God." O, what certainty I could exclaim, "O God, thou art my Father." Such language was used as freely as I breathed the vital air of heaven. Did I inquire at any time as to my interest in Christ, the spirit within cried, Abba Father. I was never better satisfied with the personal result of a camp meeting than with the results of the one held last September at Kennebunk, Me.

With sorrow I say, that as it is with every sanctification, so it is with this blessed truth; little is said definitely upon it as to its experience by either ministers or lay members of any church at the present day, for the very reason, that few enjoy it with any great clearness. Many great men and good, contend that the world is improving; but where is the improvement in this particular in our church? It is true the New School Presbyterians have sprung up, and they are doing much to awaken their churches to the importance of these two very important doctrines of the church of Christ, but they are not, but aside from them and their efforts, we see but little spiritual improvement in the Christian church at the present time. The M. E. Church is as sound in faith as ever, but she is presuming upon too much. The warfare commenced by the Wesleys is to be kept up with increased vigor as the church receives new accessions of strength. Ah! if it had been so, the world long since would have been converted to God. And let me here say before I close, that it is my settled conviction, the opinions of others to the contrary notwithstanding, that the example of pastors gives character to the religious enterprise and zeal of the church at large. How was it formerly when many of our pastors travelled like Paul and Wesley preaching every day almost in the year? The church copied their example, and went far and near to attend religious meetings, not careful to estimate the labor thereof. It is now as ever expected that a servant will be only as his Lord. Certainly in religious experience has always been objected to by formal professors and opposed by sinners in general; and he who can say that "whereas I was blind, now I see," will find much to contend with; yet if faithful he will be sure to grow in grace and find his way to heaven. May we who read these lines be led more earnestly to seek the witness of the Spirit, and not rest until they can say truly, "Abba Father."

Natick, Dec. 22. N. RICE.

For the Herald and Journal.

## "I AM IN THE MIDST OF THEM."

JESUS.

Not in the midst of them who meet to "trip the light fantastic toe"—not in the midst of those who fancy to follow the exciting games of chance—nor those who meet to mingle strong drink. But the midst of them who meet for prayer, because it is the command of God. Forsake not the assembling of yourselves together; because the worship of God and the society of his people attract them. Under the influence of this attraction, one said, "How amiable are thy tabernacles, O Lord of Hosts! I would rather be a doorkeeper." &c.

Christ is in the midst of them—not as in the days of his flesh—not simply as he is everywhere, but spiritually, revealed to the soul of the believer who sits in heavenly places in Christ Jesus—powerfully present, as when Saul of Tarsus fell to the ground—as when Lydia opened her heart to the truth by the river side—as when the Philippian jailer rejoiced, believing in God, with all his house. He is in the midst to forgive sins, to comfort all that mourn, to make a doubting Thomas believe; present to make strong the weak, to instruct the ignorant, to scatter light through every part, and sanctify the whole.

How great is his condescension who so tenderly regards the feeblest of his followers; waiting for a great assembly, but meets the "little flock" of two or three, and gives them the kingdom! In the loathsome dungeons he meets them, in the fiery furnace is seen the form like unto the Son of Man; in the secluded upper room, he says "Peace be unto you." Are they not criminal who neglect to meet in the name of Christ? Many pretend to love him—they profess to seek redemption in his blood, they hope for heaven through the merit of his death, yet they are seldom at the house of prayer, of social prayer especially. They have many plausible excuses, and we should be bound to believe them, were it not that they

give publicity to their lie by their conduct. They are very sick, but can go on an evening's visit; they have many cares, a great family, &c., but allow their children, who should assist them, to spend hours in idleness, or that which is worse; the traveling is bad, but they have often walked a greater distance to attend to some trifling worldly business. They have no love for the Saviour! He proposes to meet them; were they like Mary they would leave all to sit at his feet. Were they like Peter and the sons of Zebedee they would climb the mountains to be with him; were they like Paul and Silas they would go cheerfully to the dungeon to meet his smile. But they are like Demas, they "love this present world;" while the faithful disciples of Christ are at their post, they are absent on other business, like Judas, denying their Master. They bear no cross, they bear only the empty purse, having a name to live while they are dead; they have forsaken their first love, if ever they truly loved the truth. Many this class regularly in their place in time of public worship; to the sermon they listen, not with any thought about practicing what they learn, but if the speaker be eloquent they find amusement from which they retire, pretty much as if they had listened to a viol—remember only that they were amused.

O why should not the attractions of that sacred name attract all to the place of prayer? You would come to see a mighty ruler, you would come to see a spirit from the tomb, you would come to see an angel in the glorious livery of heaven; but we invite you to meet the King of kings descending from his throne to bless you. We invite you to meet him in whose hands are the spirits of all flesh, who alone can fit them for heaven.

Let the young come, for he has said "They that seek me early shall find me," and they shall find grace to save them from the snares that invest their path. Let them come who bear the burden and heat of the day, and cast all their cares upon him, for he careth for them. Let the aged come to the place of prayer and bow their hoary heads before him who so soon will lay their snowy locks in the grave; then shall they say at last like Simon, "Now lettest thou thy servant depart in peace." Let the mourner come, for he wept with the bereaved sisters at their brother's grave, he comforted the widow by the bier of her only son, and will soothe thy sorrows, for he still

"In his measure feels aches  
What every member bears."

Hither let the penitent come, for he will be in the midst, and will say to thy troubled heart, "Thy sins are all forgiven thee, go in peace." Let the skeptic come to the consecrated place, and when believing prayer ascends, he who is in the midst of them, will shake terribly his refuge of lies; his foundation of sand shall give way, and the Rock of Ages shall at length bear up his broken and contrite heart. Come then—come all as of old they came, crowded to Simon's healing waters, and the Great Healer shall be in the midst of you.

F. A. CRAFTS.

Fryeburg, Dec., 1849.

For the Herald and Journal.

## WESLEYAN AFFAIRS.

BRO. STEVENS—Your excellent Herald came to hand last evening, and met with its usual hearty welcome. Its dress looks respectable and gentlemanly, while the matter is equally interesting. But my present object in writing is not eulogy, but complaint. Of late you have given us several strictures on the doings of the Wesleyan Conference in expelling three of its members. In this week's paper you confidently affirm that these three men are right in principle, while you admit that they are wrong in their measures. Now it will require a great number of assertions to constitute one single evidence. If you or any of your correspondents had given us satisfactory proof, we should feel at liberty to acquiesce, but until this is done, you must allow others to take opposite ground. For my own part, I think those wise heads and pure hearts composing the English Wesleyan Conference, have not committed such a notorious error, as would appear from various articles in the Herald. Having been educated, converted, and in some sense moulded under the influence of Wesleyan Methodism, and having sustained various offices within its pale, and knowing as I do the high standing of its ministry, I cannot agree with my respected friend's opinion, although endorsed by "Ichabod." Does it look probable that so many ministers of Christ should all agree in crushing three innocent men? Can we suppose that these three men are right, while the remaining hundreds are wrong? Do we build logical fabrics on such flimsy foundations in other matters? Are the powers of penetration, the deep devotion, the Gospel simplicity and the self-sacrifice of such men as Drs. Bunting, Newton, and a host of others to be relied upon, or the enervated and clamorous of these disturbing spirits?

These and many similar questions weigh more with me than thousands of bold assertions unaccompanied by sound arguments. The above doubts were revolving in my mind a few weeks since, when some English newspapers arrived bringing the speeches of Messrs. Everett, Dunn and Griffin, which were delivered in Nottingham. I read them with deep interest and candor. These speeches were strongly tinged with a malevolent spirit, and slanderous language, breathed out against the best men of the Wesleyan Conference. The conviction rested upon my mind with considerable force, "these men talk like disaffected backslidden ministers, and their very defence betrays their guilt, and is a crime of sufficient magnitude to deserve expulsion." In these remarkable speeches we find them substituting quibbling witicism for argument. Hence they informed their audience that the entire secular press was with them. What then? was not the secular press arrayed against Mr. Wesley? Did not nominal Christians, as well as worldly men charge him with ambition and love of power? This very argument is strong evidence against them. Is Methodism to be tried at the bar of public opinion? Must she abandon her excellent Discipline because a few restive spirits, wrangling professors and a worldly press rise up in hostility against her? And shall we on this side the Atlantic join hands with her enemies by adding fuel to the fire of discord? I am confident my good Brother Stevens unites with me in crying, "God forbid!" I know you too well to believe anything contrary to this. Nor have I the vanity of supposing myself capable of setting you right in matters of judgment, but you must allow me to dissent from you in your implication of the Wesleyan Conference. An attack directly or indirectly upon a body of ministers that I consider equal to any other body to be found in the world, grieves my soul,

and renders it next to impossible for me to hold my peace. I love peace—and would to God every discordant note in the churches and nations of the earth were hushed in eternal silence. I love Methodism, and none the less because she exercises a strict vigilance over her ministry. Nay, this is one of her peculiar glories—a glory for which she deserves the confidence and praise of a Christian public.

WILLIAM LEONARD.

Chatham, Mass., Jan. 4.

"Who shall decide when Doctors disagree?" Both the brethren who have written on this subject in our columns are Englishmen—both familiar with Wesleyan of faith—and yet both as opposites as the poles in their opinion of them. Bro. Leonard does not give us much of the "evidence" he asks. We objected to the agitators as strongly as he does, but we were a little more reasonable, for we allowed that their grievance was a real one, and their object—the reform of the policy of the Wesleyan leaders—a good one, though their measures are desperately bad. We firmly believe all we have said about the case, and are frank to say that we should be glad to witness quite a thorough revolution, (not so much in the economy of Wesleyan Methodism, as) in the policy of its leaders. As to the particular case of the expulsion of these preachers—we pronounce it a grievance not to be borne—by men who have souls in them, and we have not before met with a different opinion this side the Atlantic.—ED. HERALD.

For the Herald and Journal.

## STEWARDS.

The financial regulations of the M. E. Church occupy a conspicuous place in the Discipline. Their details might admit of some improvement, but it is doubted whether any good could result from a change of their leading features. Be that, however, as it may, while they remain in our book of Discipline they should be rigidly observed in all practicable cases. Among these regulations no one is of more importance than that which provides for a Board of Stewards for each circuit or station. With respect to the design of this provision, there are some misapprehensions which ought to be corrected.

It is supposed that the stewards are the representatives of the society, and that therefore it is a part of their duty to keep the claims of the preachers as low as possible, and to guard the purses of the people. But the Discipline requires no such duty of stewards—on the contrary it makes it their duty to exert themselves to procure the allowance of the preachers. When ministers are settled according to the prevailing practice of most religious denominations, they are frequently brought into direct collision with the people in money matters. But the design of the appointment of stewards among us is to prevent this evil. The intention is that the stewards shall occupy the place of the minister with respect to his support, so that his mind shall be as free as possible from worldly cares, and effectually prevent the necessity of the minister approaching the people at all on the subject of his pecuniary claims. Stewards are, therefore, the minister's, instead of the society's representatives. They are bound to feel that interest, and to put forth those efforts to procure the ministers' support, that the minister would feel and put forth, were he left to attend to this business himself. There are but few of our traveling ministers who do not know the importance of an intelligent and efficient board of stewards. How great the relief to the man of God, who knows that the temporal wants of himself and family are confided to the hands of men who know their duty, and will do their utmost to supply those wants. It is because stewards hold this extensive relation to the minister, that it is made his duty and privilege to nominate the men for this office. They can do no injustice to the Society by a faithful discharge of their duty, but they may do great injustice to the minister by neglecting their duty, and especially by perverting the design of their office.

Stewards sometimes assume duties that do not belong to the office. They undertake to determine the amount the minister shall receive for his support. Not only is this an assumption of power, but it is a species of injustice and oppression which ought not to be tolerated. When men connect themselves with our traveling ministry, they relinquish the natural right to negotiate with the people for a salary. But to compensate for the right thus relinquished, the Discipline allows a specified sum for the minister, his wife and children, called quarterly, and traveling expenses, and provides also that the stewards shall procure for him a house, and that a committee shall be appointed to estimate the "amount necessary" for his fuel and table expenses. This committee are supposed to be the representatives of both parties concerned—the minister and the society—and are bound to act impartially in forming their judgment. In the judgment of these men, the minister has an important interest, because they are to take into the account all the circumstances of his family, and to vary the amount of his claim according to the circumstances, as they find them. No greater injustice could therefore be done the minister than to deprive him of the stewardship of this committee. But when the stewards take into their own hands the matter of determining what the preacher shall receive, they do him a wrong, which he has purchased by the relinquishment of another right. Many years observation of the operation of our financial system, has satisfied me that it cannot be greatly improved, and that the more strictly it is adhered to, in all its details, the better are the interests, both of the church and ministry, secured. It is therefore unwise for persons holding official stations in the church to inveigh, against the temporal regulations of the church, or to put forth efforts to disturb their legitimate operation. And it is, if possible, much more unwise for ministers to countenance the practice of such irregularities, as by so doing they peril their own living, and encourage in the church the spirit of insubordination and misrule.

P. CRANDALL.

## A MEXICAN LEPER.

Blacken a man in the sun; let his hair grow long and tangled, or become filled with vermin; let him plod about the streets in all kinds of dirt for years, and never know the use of brush or towel, or water even, except in storms; let him put on a pair of leather breeches at twenty, and wear them until forty, without change or ablution, and over all place a torn or blackened hat, and a tattered blanket, begrimed with abominations; let him have wild eyes and shining teeth, and features pinched by famine to sharpness; breast bared and browned, and (if female) with two or three miniatures of the same species tottering after her, and another certainly strapped to her back—combine all these in your imagination, and you have a recipe for a Mexican Leper.—Branta Mayer.

## RELIGIOUS CONTEMPLATION.

Consideration makes reason strong and active. Before, it was as standing water; but now, as a stream which violently bears down all before it. Before, it was as the stones in the brook; but now like that out of David's sling, which smites the Goliath of our unbelief in the forehead. As wicked men continue wicked because they bring not reason into action and exercise; so godly men are uncomfortable, because they let their reason and faith lie asleep, and do not stir them up to action by this work of meditation. What fears, sorrows and joys will our very dreams excite! How much more then would serious meditation affect us!

Consideration can continue and preserve us in this rational enjoyment. Meditation holds reason and faith to their work, and blows the fire till it thoroughly burns. To run a few steps will not get a man heated, but walking an hour may; and though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts till our hearts grow warm. Thus you see the powerful tendency of consideration to produce this great elevation of soul in heavenly contemplation.

## ANECDOTE OF DR. CHALMERS.

There was a little old woman in the city of Glasgow, who much admired Dr. Chalmers, and diligently attended all his sermons, on Sunday and week-days, whether they were doctrinal or practical, theological or astronomical. One day she came home in great perplexity. Dr. Chalmers had dwelt much upon a "moral lever," with which he wished to uplift human nature. What a "moral lever" was, the little old woman could not divine. A friend took the poker, and placed it on the bar of the grate, trying to realize the idea and make the imagery palpable. The little old woman paused—mused—and at last the fire burned. She bethought of the indignity to the pulpit, the subject, the doctor, and herself, by so gross a materialization of the "moral lever," and bursting with indignation, she asked: "Do you mean to tell me that Dr. Chalmers would preach a hale hour about a poker?"

## HOW HOLLAND WAS GATHERED.

No description can convey the slightest notion of the way in which Holland has been gathered, particle by particle, out of the waste of waters, of the strange aspect of the country, and the incessant vigilance and wondrous precautions by which it is preserved. Holland is, in the fullest sense, an alluvium of the sea. It consists of mud and sand rescued from the ocean, and banked up on all sides. Produced by the most dexterous and indefatigable exertions, it can be maintained only by artificial means. If the efforts by which it was redeemed from the waters were to be relaxed, the ocean would re-assert its rights, and the whole kingdom would be submerged. The slightest accident might sweep Holland into the deep. It was once nearly undermined by an insect. Indeed, the necessity of destroying insects is so urgent, that the stork, a great feeder upon them, is actually held in veneration, and almost every species of bird is religiously protected from injury. Bird nesting was strictly prohibited by law. The drift of all this is palpable enough. But it is curious that the very existence of a great country depends upon such guarantees.—Bentley's Miscellany.

## THE FOLLY OF PRIDE.

The very witty and sarcastic Rev. Sydney Smith, for many years one of the contributors to the great English Reviews, thus discourseth on the folly of pride in such a creature as man:—

"After all, take some quiet, sober moment of life, and add together the two ideas of pride, and of man; behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to be lifted up, to self a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection."

## THE DEAD OF 1849.

The following distinguished personages have died during the year 1849:—

Ex-President Polk; Mrs. Madison; General Worth; Hon. Albert Gallatin; Madame Cavaignac; Gen. Gaines; Madame Recamier; Col. Duncan; Lady Blessington; Seigneur De Bégna; Marshall Bugeaud; Hon. Joshua Forman, proprietor of New York and Erie Railroad; Hon. Gabriel H. Ford, of Morrisville, N. J.; Hermanus Bleeker; John L. Lawrence; Major Gen. Kearney; Ex-King Charles Albert, of Sardinia; James Reppburn; Madame Marast; King William, of Holland; Ibrahim Pacha; Shah of Persia; Maria Edgeworth; Theodore Lyman, of Boston; David B. Ogden; Hon. Cornelius Warren, of New York; Hon. John I. Morgan, of New York City; Major Whistler, Railroad Engineer; Marquis D'Alizre, the French millionaire; Henry Colman, the Agriculturalist; Col. Washington Cushing; Dr. Fuller, original editor of the "Albion"; Hon. A. Newman, of Virginia; Dr. Crolley, R. C. Primate of Ireland; Duke of St. Albans; Sir Edward Knatchbull; Gen. Sir E. Paget; Major Gates; Professor Michael, Dublin; Gen. Sir Hector Maclean; Robert Vernon, patron of Art; Gen. Belknap, Railroad Contractor; Lieut. Gen. Sir Benjamin D'Urban; Bishop of Landaff; Hon. Richard Thomas, of Maryland; Peter C. Brooks, the millionaire of Boston; Madame Catalina; Dow. Lady Ashburton; Col. R. S. Dix, U. S. A.; Cardinal Mezzanotte, the Linguist; Sir Andrew Agnew; Horace Twiss; Gen. Sir B. T. Wilson; Queen Adelaide; Ebenezer Elliott; George Knapp, the Violinist; David Hale; Harthy Coleridge; Dr. Pritchard, the Naturalist; Sir Charles Forbes; Earl Carnarvon.

"STRAIT IS THE GATE AND NARROW THE WAY THAT LEADETH TO LIFE."—Truth is but one road, error is endless and interminable.—Leighton.



## Herald and Journal.

WEDNESDAY, JANUARY 16, 1850.

## BOSTON WESLEYAN ASSOCIATION.

At the Annual Meeting of the above Association, on Friday last, the following officers were chosen for the ensuing year:—

Noah K. Skinner, President.  
Franklin Rand, Treasurer.  
Phineas Nickerson, Secretary.  
Dr. A. B. Snow, Auditor.  
Thomas Patten,  
Thomas Bagwell,  
John Borrowdale,  
Benj. H. Barnes, } Directors.

## EDITORIAL TALK.

It is the appropriate time, at the beginning of our volume, to say a few things respecting ourselves to our correspondents and readers. Of the former we have a large and noble corps; we are justly proud of them. No other Methodist sheet, and we doubt, indeed, if any other denominational press in the country has so extensive a list of contributors. We are especially proud of our poetical correspondents. Good poetry is a rarity in our newspapers, but amidst much that is moderately good or mediocre we are able to present frequent specimens of the genuine muse.

The great number of our contributors affords us the opportunity of selecting somewhat from them, and of course we "throw under the table" a large amount of manuscripts. One-third of them at least meet this fate. We hope our correspondents will not be offended by this, for it is absolutely necessary. We are quite impartial in the exercise of it, as some of our best writers will bear testimony; for we care not whence an article comes, if in our best judgment we deem it needs abridgment we make it, or if we deem it out of place, in bad spirit, or carelessly prepared, we cast it "under the table."

There is scarcely a contributor to the Herald in New England that has not at times received our impatient respects in this manner. Our old friends are accustomed to it, and have the good sense to perceive the necessity of it, and endure it good naturedly, but new ones wriggle under it like fish out of water and on the hook. But to be serious, it must be manifest to the thoughtful reader that the almost discretionary power must be accorded to an editor in this respect, if his sheet is to be a means of real entertainment and usefulness, and not the mere organ of his own personal partialities. This is especially true where, as in our own case, the contributions are so extensive as to almost fill the paper, to the exclusion of the usual miscellaneous selections. Soon after entering upon our office we decided to adopt this course without regard to personal consequences, as the only feasible one; our best correspondents were warned that we would follow it without much ceremony. We must still speak their indulgence while we persist in our necessary obstinacy.

One word more on this point. Occasionally a correspondent has seemed surprised that we did not on rejecting his article inform him of the fact. We should like to show this politeness to all who favor us with the aid of their pens, but were they to spend one day in our office, they would perceive it to be impossible. In fine, there is no other practicable ground for an editor who would conduct well his sheet than to make the best choice from among his contributions and reject the unchosen without accountability, he using the necessary prerogative and his correspondents enduring it with all mutual good nature.

We would again remind our contributors of our repeated suggestions respecting obituaries. We often have a column, sometimes two, of these communications. They are precious articles, and we would not be without some of them weekly, but they are so generally uninteresting, that they are almost a nuisance. We would be glad to have them, but they must be of a different order. They should be more and more limited to cases of special interest to the church, either by the position of the deceased or the extraordinary exhibition of Divine grace in his life or death. We would especially submit that "death-bed conversions" are not usually appropriate to our obituary department. We doubt not the power of grace to save to the uttermost, but there are many mournful reasons to suspect the reality of such late experiences, and we doubt whether their publication has a good effect.

It is of course an understood rule of long standing with us that the accounts of the deaths of infant children must be limited to the usual notice of our third page obituary. Some of our brethren have occasionally this necessary rule, and put us to the painful necessity of disappointing if not offending the feelings of bereaved parents.

There is nothing that we would treat so emphatically of our contributors as that they would be condensed and brief in their articles. If they would be brief they should regard this advice. An article a quarter or a half column in length is almost certain to be brief, however uninteresting; if it extends to a column it is looked at askance, and either rapidly scanned or passed by; if it reaches a column and a half or two columns it is almost certain to be skipped, unless its subject is one of rare interest. We believe this to be generally a just estimate of the readability of newspaper articles in this day, when time is the great matter of economy, and men live and die in a hurry. There are, however, subjects which require prolonged treatment, but in even such cases it is preferable to despatch them in brief successive fragments. If we write at all, it is to be read; what is the use of writing then in such manner as we are quite sure will forswear the reader?

We know not that we are peculiar in our notions of the proper character of the newspaper, but we contend that the newspaper has as legitimate and distinctive a character as the Drama or the Epic.

The Editor's relation to the press is the first trait of a good style; the chief trait of the style of the newspaper, should without the sacrifice of perspicuity, be condensed, we think. This secures at once brevity and vigor, and these are what the taste and wants of the times demand.

The Newspaper should be a Daguerreotype of current events; public facts, and succinct and vigorous comments should be its staple matter. Dissertation is hardly appropriate to it, especially extended dissertation; yet here again some qualification is needed; occasionally long and elaborate articles are desirable, but they are exceptions, not examples of the right rule, and they should always relate to subjects which are appropriate to the present public interest. An ordinary sermon, would hardly be desirable in a weekly sheet, yet a sermon upon some important current interest might be. Magazines, Quarties, Pamphlets and Books have become the appropriate arena for the more elaborate labors of the pen; and have given a specific character to the contents of the newspaper by putting specific limitation upon it.

It has been our aim, with whatever of failure, to conduct the Herald on these principles. Its sheet is too small to admit of a full reflection of the passing times, but by much condensation and a somewhat minutely systematic arrangement we have been able to crowd on its pages such a weekly exhibition of current events and interests as will we think enable it to compare, without disparagement, with other papers of the same class. We shall continue to keep up its present numerous Departments as the best mode of collecting and presenting the occurrences and ideas of the times, and we shall endeavor to set before our contributors the necessary example of brevity in our own comments upon them.

And now, we beg our correspondents to accept our hearty gratitude for their valuable assistance, and to extend such a generous construction to our editorial conduct as will enable us to jog along harmoniously together through another volume.

## "ORANGE SCOTT—HIS FAMILY."

Bro. STEVENS.—In the Herald of Dec. 26, 1849, there is a letter from Timothy Moore with the above title. I wish to say a few words in reference to it. The monument that was erected in honor of the late Rev. Orange Scott was purchased by individual contributions, given

by those of whom not one ever imagined that the "deeply pious and devoted widow of his friend" was in a condition of actual suffering and want. Had they known it, their benevolence would have been developed in two directions instead of one. They would have supplied the widow's wants, and honored the husband's memory besides. The statement made by T. Moore is quite afflicting to me personally. Never has it been intimated before, except in a letter received a very few days previous, to which I responded instantly by a remittance, with promise of more soon. Of the unsettled account between the estate and the Wesleyan Book Concern I have no knowledge. One thing, however, should be stated. The administrator of the estate directed me, as Agent of the Book Concern, to forward to the widow \$50 about a year ago. I did so. He directed me not to pay the widow any more without his order, as he had now exceeded, he thought, the limits of the law. I obeyed his directions. Recently he gave me instructions to pay to her the balance of a claim of \$300, not included in the assets of the estate—a private debt. That will be consummated at an early period. I trust that the confidence expressed by Bro. Moore in the readiness of the Wesleyan Book Concern to do what is right, will not be undeserved. Obvious reasons prevent any detail of matters relating to this business. But thought it well to ask the insertion of this much to prevent misapprehension.

Respectfully, LUCIUS C. MATLACK.

Wesleyan Book Room, Jan. 1.

## METHODIST QUARTERLY.

The Methodist Quarterly for January has been received at the Depository, No. 5 Cornhill. It is embellished with an engraving of Bishop Janes, a very well executed plate, but not a very accurate likeness of the Bishop. It is defective in his three characteristic features—the eye, the nose, and the mouth. The former has too "smart" an expression; the latter is not sufficiently rigid, and the nose fails in a very marked double prominence of the original. We care little, however, for these anomalies of a Quarterly Reviewer, and hope soon to mist them altogether.

Art. I. of the present No. is a paper of great interest, on the Life and Times of Planchet, who "Parallel Lives" have made his name familiar and dear to even the children of all the civilized world, and have given a better insight into the personal and social traits of classic life, than any other work of antiquity. This article is by Prof. Tyler, of Amherst College. It is distinguished by its familiarity with classic learning and its scholarly tone. It makes out Planchet almost a Christian, and quite as upright as Socrates.

Art. II. is on Oregon. It is by Dr. E. G. Meek, of Indianapolis, Ia., and briefly sketches the best route and equipment of emigrants, the character of the country and the condition of our mission there.

Art. III. is a Sketch of Jesse Lee and his Times—a very thorough and able article. It is impartial in its estimate of Dr. Lee's late book, and very just in its estimate of his distinguished uncle. It vindicates him especially from the imputation of pro-slavery sentiments. There is a large deal of important historical information respecting our early affairs, brought out in this paper.

Art. IV. is from the German, on the Interpretation of Mark 19: 49, 50—an interesting, and we think very satisfactory, exegesis of the passage.

Art. V. is an elaborate and good tempered critique on the opinions and writings of Dr. Richards, of the Theological Seminary, Andover, N. Y. It is by Rev. Dr. Padlock, of the M. E. Church. The polemic of the paper relate chiefly to the Calvinistic controversy, particularly the will, and are characterized by clear discrimination and sound logic. It will entertain our metaphysical minds.

Art. VI. is a brief review of Lowell's Sir Launfal, by R. C. Pitman, of New Bedford. It is evidently from a poetic mind—one that instinctively sympathizes with and appreciates poetic beauty. Its style is elegant and its criticisms just.

Art. VII. is on the Condition of the Dead, by Rev. J. Porter, of the New England Conference. It is a theological paper, and argues down quite succinctly and vigorously the doctrine of the sleep of the soul between death and resurrection. It will be found by the clerical reader a comprehensive digest of the evidence against this error.

Art. VIII. is a short paper on Powell's "Living Authors of England," by Rev. G. W. Peck, N. Y. Mr. Powell is represented by the press as a literary scoundrel from England. His book is certainly in bad spirit, but he tells a great many plain blank truths. Dickens has sent a missile after him across the Atlantic, but he has certainly portrayed Dickens to the life. Mr. Peck suitably condemns the temper of the work, and presents some excellent ideas on the proper spirit of authorship.

Art. IX. is a valuable and interesting paper on Dr. Hawkes' late work respecting the "Monuments of Egypt."

Art. X. consists of brief reviews and notices of books, characterized by the usual precision and discrimination of the editor. He is unequalled in his bibliographical articles.

Art. XI. is entitled "Miscellaneous," and consists of short expository papers from foreign journals. This is a new department, and will give the work new interest.

Art. XII. consists of Religious Intelligence, Foreign and Domestic. On Wesleyan affairs, we find our own columns in almost if not exact correspondence with Dr. McClintock's views.

Art. XIII. is a large amount of closely printed Literary Intelligence. The editorial work of this number will compare well with that of any preceding one; the contributions will not, we think, average so highly. They are all, however, valuable, and quite readable. They are well collected too. They present a good variety; the proportion of literary, theological and expository papers is good; several of them relate directly to our own denominational interests; a fact which should characterize every No. of such a publication.

## COLLECTION FOR THE POPE.

The following is the report of the complete returns from the various Dioceses of the United States of the amounts collected for his holiness, Pope Pius IX. It is taken from the Catholic Magazine:—

Archdiocese of Baltimore,	\$2,544 48
St. Louis,	953 63
Diocese of Philadelphia,	2,777 56
New York,	2,227 44
Albany,	1,340 00
Boston and Hartford,	3,412 25
Pittsburgh,	1,100 00
Cleveland,	200 00
Richmond,	193 07
Charleston,	501 69
Mobile,	317 00
New Orleans,	2,100 00
Louisville,	100 57
Cincinnati,	1,421 28
Nashville,	62 75
Dubuque,	200 00
Milwaukee,	57 00
Detroit,	374 00
Chicago,	637 85
Vincennes,	750 00
Buffalo,	288 00
Galveston,	123 61
From Rev. P. Dalton, Piscataway, Md.,	28 75
M. A. Frenay, Esq., Philadelphia,	12 00

\$26,018 99

Every true hearted American should feel mortified at this exhibit. Our country felt a profound interest for the struggling and heroic Italians. While they were contending against fearful odds for their liberty and the world looked on with intense interest, the Roman priest-hood of this country were busy spurning from their general poverty-stricken people this bonus for the pontifical tyrant, whom the patriots had expelled. Our press reproached the French for their aid to the Pope; how much better are the Roman priests of our Republic than the French military abettors of the tyrant!

INFIDELITY.—In the case of a witness recently called to testify in the Court of Quarter Sessions, Franklin County, Penn., it was proven that he had said "he did not believe in a future state of rewards and punishments—that when a man died, he died like a dog—that the Bible was a fable, and there was no punishment after death." Judge Watts promptly rejected his evidence, and refused to permit him to testify.

## DISOLUTION OF THE UNION.

Amidst the general outcry of disunion from the South, it is cheering to find the confident utterance of contrary sentiments in the late Message of the Governor of Kentucky.—"Kentucky is not insensible to the causes which have produced so much sensibility and irritation with her brethren of the Southern States, nor is she without her sympathies with them. But she does not permit herself to harbor one thought against the Union. She deprecates disunion as the greatest calamity; she can see no remedy in it—none, certainly, for any grievance as yet complained of or to be apprehended. Kentucky will stand by and abide by the Union to the last, and she will hope that the same kind Providence that enabled our fathers to make it, will enable us to preserve it. One history has taught us a convincing lesson. A greater calamity could not occur to them than for the free States to take them at their word and throw them off. One year would not elapse before the border States would be deprived of their victims by desertion, not then, by the "underground," but the upper ground railroad, and the more Southern States would be wrapt in insurrection and incendiarism. This we doubt not would be the immediate result; we ask not what they would do in case of foreign invasion or those hostile relations which must inevitably exist between them and the free States after a violent separation. No, there is no reflecting Southern Union who does not perceive that his only safety is in the Union; any pretty prospect of separation would send him into the North, and should the feeling of indignant resentment, now growing fast in the North, through the intolerable provocations of the South, reach the point to which some among us would hasten it, and produce a Northern cry for disunion, it would spread alarm and horror over the South. There is no "game-mon" in these remarks; the facts and reasonings upon which they are based stand out staringly on the very face of the country; they are absolutely unquestionable. How long under such circumstances, is the North to be insulted by and the civilized world kept laughing at the senseless menaces and bragging of our Southern politicians? It is high time they had ceased; and were our Northern states to respect themselves and their constituents as they should, they would cease to make them to be. They should stand up in their places with manly indignation, and pointing to the facts of the case, throw confusion and contempt upon these puerile threats. They should demand in the name of the country and of common sense that they should cease to degrade the national councils; and if it be found that the South is really as infuriated as it would have us believe, and will destroy itself by secession, we believe the North is prepared to let it go, rather than its insults and the usurpations of slavery be further tolerated. It is time our Northern delegates should understand what is due to their constituents in this respect. Some of them do their duty bravely, but they are few and by the aversion and obsequiousness of their colleagues, are left to be laughed at by the South, and to be sneered at by the North. Some have been leading statesmen of the North, with dignity, yet perpetrating these Southern menaces, and insisting that they should either cease or come to a decisive issue, the pro-slavery bragging would cover and shrink away into silence; our Northern Statesmen have, however, learned so well and so long their lesson of servility that it seems now impossible for them to unlearn it. When the outcry of disunion was raised in the National Legislature in respect to the tariff—dollars and cents—the reply was stern enough, and the menace and menace shrunk annihilated before the great Senator of Massachusetts. Now that it concerns the essential liberties of the country where are the manly replies of our great men?

## METHODIST PRESS.

South Carolina Conference.—The Exposition—Bishop Janes' Missionary Address—Illness of Bishop Hamline.

THE SOUTHERN CHRISTIAN ADVOCATE reports from the South Carolina Conference, which rose on the 23d ult. There is an increase of about 500 in the white membership of the church, but a decrease of 250 in the colored; occasioned by large removals to the West. Nine delegates were elected to the next Southern General Conference, viz: W. M. Wightman, H. C. Walker, A. M. Shipps, A. A. Gamewell, J. Stacy, Whiteford Smith, C. Betts, N. Talley, and W. C. Spicers. Resolves—R. J. Boyd and H. Spain.

THE EXPOSITOR, Cincinnati, still defies Dr. Peck on the Canada claim. Dr. Latta will find himself wrong on the historical question.

THE CHRISTIAN ADVOCATE, AND JOURNAL, replies effectually to Dr. Latta, of the Expositor, on the Canada claim. A correspondent gives an account of Bishop Janes' visit to Pittsfield, and his missionary address before a Preachers' Meeting there. He says:—

The Bishop assigned the reasons for the falling off in the contributions to the cause of the church, and the increased appropriation of the Board for the current year. He justified the expenditures of the Society as economical. He adverted to the general success of missionary effort. He made statements historical and statistical which represented the present condition of our mission work, foreign and domestic, so concise and lucid as to produce "feeling in heads, hearts, and pockets." It will not displease the Bishop, nor yet be regarded as plagiarism, should we venture to quote from the address, meaning claiming any mistakes which may occur as "all our own." During the three years of the Society's operations, probably from 65,000 to 70,000 missionary converts have been registered. We have now in the field 465 missionaries. Judicious expenditure of funds is shown by the fact that the Society's property, including Sunday and day schools, 110 German missionaries, and one-fifth added for this year, is to sustain nearly 500 missionaries, and defray the expense of building chapels, school houses, and parsonages, and sustaining Sunday and day schools; 110 German missionaries, German membership 7000, of whom one-third are probably converted Roman Catholics!

THE WESTERN CHRISTIAN ADVOCATE contains the following item respecting Bishop Hamline:—

Bishop Hamline and his lady have been spending a few weeks in this city and its vicinity. We regret that, owing to the ill health of the Bishop, he has been wholly unable to engage in public exercises. The Bishop and his lady, however, were so severe, and produced such prostration in his system, that rest is absolutely essential to his recovery. The Bishop has been visiting the churches in various parts of the work, we are confident that a cessation of labor for a few months will strengthen him for future toil, and thereby fit him for increased usefulness in the Church of Christ.

THE RICHMOND CHRISTIAN ADVOCATE says that of 6,700 conversions in the Methodist churches of the Virginia Conference the past year, only 1,500 joined our denomination, according to the returns of the Minutes. Methodism has contributed more than any other church to its sister sects.

## LITERARY ITEMS.

Thomas Moore, the poet, is closing his earthly career in a state of mental inability.

Dickens does not give his usual Christmas book this year.

Miss Bremer, who is still in Boston, has a new work in the hands of Mary Howitt.

The French academy, after discussing the new dictionary of the national tongue during nine years, have not completed the letter a.

The author of "Jane Eyre," "Shirley," &c., is now said to be a Miss Bronte, a lady of Bradford, in Yorkshire.

Nathaniel Hawthorne, of Salem, has been engaged by the proprietors of Blackwood's Edinburgh Magazine, as a writer for that periodical.

NEWSPAPERS IN TEXAS.—Thirty-two newspapers have already been established in this new State, two of which are religious.

RELIGIOUS PAPERS.—It is estimated that 150 religious newspapers are published in this country, circulating above half a million of sheets every week.

## Correspondence.

## LETTER FROM NEW YORK.

American Bible Society—Common Ground—Importance of its work—its Relation to other Benevolent Interests.

AMERICAN BIBLE SOCIETY'S HOUSE,  
December 15, 1849.

DEAR BROTHER:—I wish, by your permission, to say a few words to the readers of the Herald on the claims of the American Bible Society. This Society is entirely catholic in its character. Publishing the Bible without note or comment, it equally subserves the interests of all the Protestant churches. It cannot be a sectarian society any more than the Bible is a sectarian book. I believe it is entirely catholic in its administration. All the Protestant churches are fairly represented in it; or if not, it is their own fault. All are invited to unite in it, and there is no discrimination made as to the amount of influence in it which they severally enjoy. It might be supposed that they who contribute most largely to it in physical, moral, or intellectual resources, should enjoy the largest share of influence. Such would be reasonable. But I am not aware that any such discrimination exists. I believe that the design is, from the several churches patronizing the Society, to select the men to administer its affairs who will most efficiently accomplish the work to be done. Certainly our own church has no reason to complain of any lack in the number of agents selected from her ranks, nor any want of attention to her claims; nor have I heard any complaint among ourselves or others on this score.

Unquestionably, the American Bible Society has strong claims on the support of the Christian churches. All believe in the inestimable value of the Word of God. All believe that it is the best boon of heaven to a guilty world. All believe that to circulate the Bible is the noblest form of Christian charity. In no other way can our contributions accomplish such genial, diffusive, universal good—a good, comprehending at once the interests of time and of eternity. To circulate the Bible and the religion of the Bible is what all churches profess to aim at.

We may then well wonder that the churches do comparatively so little in this noble cause. Although the Bible cause is alike the cause of all the churches, yet less is contributed to its support by six or seven churches together, than is contributed to some denominational causes by two or three churches. Twice and even thrice the amount is paid, in some cases, by a church, to some other enterprises, say home or foreign missions, that is paid to the Bible Society. Why is this? Perhaps in part, because no denominational selfishness rallies to her aid. No one church is benefited by it more than another. But is this a sufficient reason? Surely not. It is not the cause of one in particular, simply because it is the cause of all alike. And it is, essentially and fundamentally, the cause of all the churches. What can any of them do without the Bible? Missions, at home and abroad, Sunday Schools, chaplaincies in the army and navy, especially in foreign stations, all resort to the Bible Society. And right nobly does she meet the demands made upon her. She never refuses an invitation to assist them in a worthy object and adequate claims are presented. Many of our charitable associations, present claims also which are always responded to favorably, as far as possible. Institutions for the blind might be especially named, because, though the applications are not as numerous as from some others, yet they are very expensive. A Bible in raised characters for the blind, costs not less than twenty dollars.

But, Mr. Editor, let me weary your readers, I fear for the present, promising, if you indulge me so far, to let you hear from me again shortly.

Very respectfully, yours,  
JOSEPH HOLDRICH,  
Sec'y. A. B. Society.

## LETTER FROM THE WEST.

Yankees in the West—Western Improvement—Northern Illinois—Whiting, Cook Co., Ill., Dec. 16, 1849.

DEAR BRO. STEVENS.—Having for several years been an attentive reader of the Herald, I have often wondered why there were so few communications from the West. There is scarcely a settlement in Northern Illinois or Wisconsin where New England is not pretty fairly represented, and many of the circuits have within their limits not less than half a dozen local preachers from the east, and many societies at their organization were composed wholly of old members from "down East." Still among these thousands that have left their lovely hills and vales, and dearest friends, to seek their fortune in these Western wilds, patiently enduring the toil, hardships and privations incident to a frontier life, "tis strange that no friend appears to give a picture of "our home."

Well, these vast Western meadows, so lately free to the roaming red man and the prairie wolf, are now covered with enterprising communities, flourishing villages, canals, railroads, and all the hum and buzz of Eastern life. Here may now be seen a specimen from most any nation, tribe, or people on our fair earth—a mixed multitude, all in the eager pursuit of honor, fame or wealth. In looking at the present state of society in Northern Illinois, one can but see with deep regret that there is a vast deficiency in its moral tone. It is a field white to the harvest, and a great work for the Christian philanthropist. But we will hope and pray for the best.

Whiting circuit is situated twenty-five miles north-west of Chicago. We are having pretty good success, having had revivals at three of the churches in the circuit within the year, and we trust some forty converts. At Elk Grove we are putting up a small Meeting-house, 30 by 40; the outside is about done. May our good Lord guide us to his praise on earth, and at last gather us home in heaven.

In Christian love,  
R. T. CLOVER.

## LETTER FROM NEWBURYPORT.

Newburyport—its Enterprise—Shipping—Churches—Methodism—Revival—New-Orthodox Church—Calvinism.

Will the Editor of the Herald be assured, Sir, this hasty scribbling from Newburyport, for be assured, Sir, this hasty scribbling stands up besides many of our small cities. A great business has been carried on the past season in fitting out vessels of all sizes, from the small schooner of sixty to the mighty ship of seven hundred tons, for the gold regions. And close at hand upon this species of enterprise are seen the energetic movements of the manufacturer. We have five large mills, which send forth cotton cloth in abundance. And again, right in the midst of the whirl and astounding noise of spindles, we may be saluted with, "are you going to the launching to-day?" for you will understand that all along the banks of our Merrimack you may see rising up, as by magic, ships, bargues, brigs, and vessels of all dimensions, not few in number or small in capacity. Depend upon it, with these extensive branches of business, with all their necessary attendant paraphernalia, such as banks, hotels, insurance agents, butchers, bakers, and the like, we are led to conclude that we are just about as big as some other folks.

But I would not forget that I am writing for a Christian Herald, and therefore it is not about the town, or its worldly enterprise, or how big we do really feel down here, that I would use my pen.

In religious matters, Newburyport this year is remarkably interested; but as Newburyport and Newbury are so closely connected, I may include both in speaking of the religious interest here. We have five Orthodox Congregational churches, two Presbyterian, two Calvinist Baptist, two Methodist, one of the Christian denomination, one Episcopal, one Roman Catholic, one Unitarian, and one Universalist. I suppose you are ready to say, surely with this array of churches you ought to be decidedly good. Well, we are trying to live in love and peace, and indeed we have received some powerful manifestations of the Divine Spirit, which we think has had a salutary influence upon the morals and interests of the people.

In the Methodist E. Church a revival of religion commenced in May last, and has continued to the present. We know not the number of conversions, but there have been received into the church about one hundred. Mr. Gallagher, who preached in your city for a while, has been laboring here also for a season, in the Orthodox churches, and a very extensive revival has followed his efforts.

In many instances more than two hundred have presented themselves as inquirers at the same time, and the work has indeed been of special interest. In the midst of this religious interest, there has sprung up an additional Orthodox Congregational Church, and yesterday the 1st, was the time of its organization, officiated

by the pastor, &c. It takes for its name The Whitefield Orthodox Congregational Church. These names are somewhat significant; but we were a little puzzled when we heard the articles of their faith read, to know how they could claim such names, for we are not ignorant of the fact that Whitefield was a strong Calvinist, and we have been told that Congregationalists as a body are strong Calvinists; but in this case, if we may judge from their articles of faith, or indeed by the assertions of some of their counsel, they have none of the peculiar tenets of Calvinism, except what may be entertained by their pastor, who certainly, by the by, is one of the best men of our acquaintance. But strange as it may seem, we have heard from in our midst a Calvinistic Church without any Calvinism in it, with the exception made. This was fully seen by the counsel at the time, and after spending all the day till 2 o'clock, in mending, altering, and changing the creed or articles of faith of the new church, they could not crowd in one iota of the old doctrine; and we came to the conclusion that the people, let the clergy do as they please, would not sanction Calvinism in this age. But when the examination of the candidate to be their pastor came on, he avowed his belief in the truth of all the strong points that have been entertained by the Calvinistic churches; and he was not alone in this matter, for the counsel voted that they were satisfied with the examination, and proceeded to ordination. I thought it would be of no use for Calvinistic church members ever again to tell me that Calvinism was dead. But we presume these features will not be presented in their preaching much, if any. And with a hope that God will correct all our errors,  
I am yours, &c.,  
J. P.

## LETTER FROM CAPE COD.

Osterville—its Location—Barnstable Church—Missionary Efforts—Sabbath School—Necessitous cases—Biblical Institute—Religious Interest.

The town of Barnstable is made up, like most of this section of the Cape, of a succession of villages on the North and South shores, with a tract of woodland through the centre. The villages on the South shore are Cotuit, Cotuit Port, Marston's Mills, Osterville, Centreville and Hyannis. Osterville derived its name from a small bay lying between it and Cotuit Port, which was called Oyster Bay, on the account of its containing, in the earlier settlement of the country, an abundance of that species of shell-fish. They are now, however, nearly or quite extinct. This village is the principal elevation of land on this side of the Cape between here and Chatham. It commands a very fine prospect of the Vineyard and Sound. The principal business pursuit is that of coasting in the Albany and Boston line. This calls away a large proportion of the male population during eight or nine months of the year, with the exception of opportunities of stopping at home one or two days in the course of three or four weeks. There are about 90 families in the village, and we have two meeting-houses, a Baptist and Methodist. Our church has been built two years, is free, and free from debt—a very neat, convenient and pretty house. Our congregation numbers from 70 to 100, and the church less than 40 members. They will not be able to make up the estimate of their preacher, but what they do is done cheerfully and in good time.

The Missionary cause receives their hearty support. We have had monthly prayer-meetings, many of which have been truly refreshing seasons, and sent a week collection in the class. At our last Quarterly Meeting we had a general Missionary meeting. The Missionary Circular was read; Dr. Harlow, our P. E., gave us an excellent and sterling address. Rev. Mr. Wakefield, of the Baptist church, followed in a very able speech, and Dr. E. B. Hinkley, of S. Somerset, concluded in a forcible appeal. There was a good interest manifest throughout, and although there was no over-exerted pressure system used in the collection, yet it amounted to about \$800.

Our Sabbath School, though not so large as we could wish, shares a good degree of interest. We have raised and expended about \$15.00 for its support during the year. Nor have we forgotten the "Necessitous cases." The subject was presented to the congregation last Sabbath, and they made up a New Year's offering for this noble object, amounting to \$7.00. This I know will cheer the heart of Sister Wilder, whose husband fell while laboring on this charge, and I hope stimulate others to the same good work.

We have two brethren from Concord, teaching this winter in this vicinity. They evidently have lost none of the spirit of the Prophets by being at the School of the Prophets, but give evidence of having received the holy anointing. I think we shall do our part to sustain those men of God who so devotedly and successfully labor to supply the church with a holy and efficient ministry at our Biblical Institute.

Now, Bro. Stevens, I wish I could report also a powerful work of grace in this place; but as I cannot, we will still labor in cheerfulness and faith. There is a good degree of interest and attention in this and other places round, and I pray that you may soon hear of scores converted to God.

N. TAINTER.

Osterville, Jan. 9, 1850.

## THE CHURCHES.

Lyman, N. H.—Eastford, Ct.—Newport and Farmington, Me.—Lundoff, N. H.

Good news from the churches begins again to abound. We have several interesting letters; here are some more.

Bro. C. H. Lovejoy writes us from N. Lyman, N. H., 1st instant.

To the praise of God I would say, that he has shown his salvation in Lyman; six souls give evidence of having passed from death into life within a few weeks past. The spirit and power of holiness is at work in the church.







For the Herald and Journal.

## "SHALL WE FORGET?"

On being asked, "Shall we forget each other in Heaven?"

BY REV. M. TRAFFORD.

Shall we forget? when life rolls on  
Its changing current, dark and wild;  
When far our bark is onward borne,  
From youth's bright morning, calm and mild?  
Though by life's rapid changes moved,  
Can we forget that we have loved?

Can we forget? can thoughts so pure,  
So rich in all that hallow life,  
So bright to cheer, so strong to endure,  
And arm the spirit for its strife?  
Though long alone we distant roam,  
Can we forget our early love?

Fade such bright visions quick away?  
Forget we thus life's loveliest hours?  
O, mark we not our brightest day,  
Or rarest flowers our pathway strew?  
Thus, 'till life's sinking sun is set,  
Our first love we can ne'er forget.

Can we forget? all else may pass,  
And empty leave the throbbing heart,  
As fits the image from the glass  
When light's true tracing rays depart;  
But love's best impulse cannot die,  
So linked to angel hands on high.

Shall we forget? no, though the heart  
No more with vital power shall beat,  
No, though the silent cord shall part,  
Not in the silent grave's retreat;  
When the long-lost in heaven are met,  
Then shall we know we ne'er forget.

For the Herald and Journal.

## PARAPHRASE OF THE XXIII. PSALM.

BY MRS. M. LOUISA CRAFTS.

The Lord's my Shepherd, and my soul  
He leads where life's pure waters roll;  
He feeds me from his stores on high,  
And makes me in green fields to lie.

When from his peaceful fold I stray,  
He seeks me in the desert way,  
And to me doth his smiles restore,  
And bids me never wander more.

He'll lead me through death's fearful gloom,  
Nor leave me in the darkness tomb;  
I have no dread of evil there,  
Beneath my faithful Shepherd's care.

His gentle hand doth often shed  
The richest blessings on my head,  
My cup is daily running o'er;  
Henceforth his mercy I adore.

The Lord's my Shepherd, and his love  
Shall bear me to his fold above;  
His goodness infinite to share,  
And dwell with him forever there.

Fryeburg, Dec., 1849.

## SKETCHES.

## AARON BURR AS AN ORATOR.

Few public speeches have produced a more marked and decided effect upon the audience, than the address of Mr. Burr, on taking leave of the Senate, in 1805. He appeared before them under circumstances not the most favorable to success. The prejudices of his hearers were against him, for the most part strongly so. He was known to be a man of almost unbounded ambition. He had aspired to the highest office in the gift of the nation, and had failed to secure it. His prospects were blighted. His political career was now to terminate. Leaving the Senate, he was to bid adieu, at the same time, to all hopes of political distinction, and retire to private life a disappointed man. Not merely this. He was known, moreover, to be a man of little principle, whether political, moral, or religious—a selfish man, whose own will was his only law, and who, in the pursuit of his chosen plans and enterprises, suffered no consideration of right or honor to impede his progress. He had been from the first a marked man—not more by his splendid abilities, than by the distrust with which the more prudent and sagacious statesmen of that age regarded his course. Washington had received him, when a youth, among his personal followers and aids, but never gave him his confidence. There was on him, at the time of which we speak, a still deeper disgrace. Hardly a month had elapsed since, on slight provocation, he had challenged one of the most pure-minded statesmen of the age to mortal combat, and quenched the light of that noble life. His country had not forgotten nor forgiven the death of Hamilton.

Under all these disadvantages, Burr rose to make his parting address to the Senate. And such was the art and power of his address, as not only, for the time, completely to divert his hearers of their personal prejudices against himself, but entirely to enlist their sympathies, and win their admiration. The effect, as described by one who was present, was overpowering and most wonderful. "The whole Senate were in tears, and so unmannered that it was half an hour before they could recover themselves sufficiently to come to order, and choose a Vice President pro tem."

At the President's, on Monday, two of the Senators were relating these circumstances to a circle which had collected round them; one said he wished that the tradition might be preserved as one of the most extraordinary events he had ever witnessed; another Senator, being asked, the day following that on which Mr. Burr took his leave, how long he was speaking, after a moment's pause, said he could form no idea—it might have been an hour and it might have been but a moment; when he came to his senses he seemed to have awakened from a kind of trance."

## PROF. AGASSIZ.

In his last lecture at the High School, Prof. Agassiz gave an interesting exhibition of his skill in comparative anatomy. Some bones of a remarkable character were recently dug up in Vermont in constructing the Burlington Railroad. These bones were first examined by the Rev. Mr. Thompson, of Burlington, and supposed to be the remains of a whale. They were found ten or twelve feet below the surface of the earth, in what geologists call the post-pliocene strata—that is, the portion of the earth's crust which has been recently deposited. After devoting three days to the examination of these bones, Prof. Agassiz conclusively proved them to be the bones of a species of whale nearly allied to the black fish. The living animal must have been twelve or fifteen feet in length. The whole process of restoring the animal from the bones which were put into the hands of the Professor was carefully and minutely explained to the school. To one who has given no attention to the subject of comparative anatomy, it may seem impossible that from a few bones or in some cases, from a single bone, entire animals may be restored. Strange as it may seem, it has often been done, and with a degree of accuracy that excites surprise. The fact, that it can be done, only shows the fixed and invariable character of the Creator's laws. We present to our readers two remarkable instances of Prof. Agassiz' success in this department of scientific effort.

At the meeting of the British Association for the advancement of science in Dublin, in 1855, after the Professor had entertained the association with an account of his labors, he was asked if he could tell what forms would be found in any strata, though he had seen no species from that strata. He replied that he thought he could. He was then asked what form of fish would be found in the new red sandstone and carboniferous beds. He had never seen any specimens from these beds, but from the knowledge he possessed respecting the forms which were found in other strata, he went to the blackboard and delineated the forms of those species which he supposed would be found in the above named beds. No sooner had he done this than Captain Portlock brought forward some fine fossil specimens from these identical strata. When compared with the figures which the Professor had drawn, the coincidence was found to be complete. This exhibition of skill and talent called forth from the most learned and scientific body in Europe, the greatest applause and admiration. The problem was one of the most difficult that could have been presented—the solution was as perfect as the problem was difficult.

Some years ago, some single scales of a new species of fossil fish, fell into the hand of Prof. Agassiz. No individual of the species had ever been seen. From these scales the Professor proceeded to restore the fish—he drew out in full the form of the fish from the scales as he thought it would be found to be, should the fish itself ever be discovered. Two years after the whole fish was actually found. When compared with the drawing, the drawing was found to be an accurate representation of the fish. These may sound to some like "fish stories," but they are true. These things were not done in secret. We have seen the drawing and the fossil, and should be very thankful if we could make as accurate a drawing with the fossil before us. To those who may ridicule or disbelieve what we have stated, we would say in the triumphant language of the Professor, respecting his glacial theory, "come and see"—get rid of the testimony of your own eyes, if you can.—Cambridge Chronicle.

## LADIES.

The following touching lines, which we find in the London Examiner, describes the parting of an Irish mother and her son, who has been sentenced to transportation for life—

## DERMOT'S PARTING.

O, waken up, my darling—my Dermot. It is day,  
The day, when from thy mother's eyes the real light dies away!

For, what will daylight be to me, that never more may see  
The fair face of my Dermot come smiling back to me.  
Arise, my son—the morning is wearing fast away,  
And though the gray mist I can see the mast rock in the Bay.

Before the sea-fog clears the hill, my darling! must depart—  
But O! the cloud will never lift that wraps thy mother's heart.

Sure, then I'm old and foolish! what's this I'm saying now?  
O no! I'll bear up bravely and make no stir nor moan;  
He was known to be a man of almost unbounded ambition. He had aspired to the highest office in the gift of the nation, and had failed to secure it. His prospects were blighted. His political career was now to terminate. Leaving the Senate, he was to bid adieu, at the same time, to all hopes of political distinction, and retire to private life a disappointed man. Not merely this. He was known, moreover, to be a man of little principle, whether political, moral, or religious—a selfish man, whose own will was his only law, and who, in the pursuit of his chosen plans and enterprises, suffered no consideration of right or honor to impede his progress. He had been from the first a marked man—not more by his splendid abilities, than by the distrust with which the more prudent and sagacious statesmen of that age regarded his course. Washington had received him, when a youth, among his personal followers and aids, but never gave him his confidence. There was on him, at the time of which we speak, a still deeper disgrace. Hardly a month had elapsed since, on slight provocation, he had challenged one of the most pure-minded statesmen of the age to mortal combat, and quenched the light of that noble life. His country had not forgotten nor forgiven the death of Hamilton.

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At the President's, on Monday, two of the Senators were relating these circumstances to a circle which had collected round them; one said he wished that the tradition might be preserved as one of the most extraordinary events he had ever witnessed; another Senator, being asked, the day following that on which Mr. Burr took his leave, how long he was speaking, after a moment's pause, said he could form no idea—it might have been an hour and it might have been but a moment; when he came to his senses he seemed to have awakened from a kind of trance."

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## CHILDREN.

For the Herald and Journal.

## DEATH OF A GOOD CHILD.

Died at Truro, Sept. 4, 1849, N. J. Knight, aged 6 years, son of Benjamin and Betsey Davis, of this town, after a most painful and languishing illness of one hundred and fifty-seven days. He rose in health, April last, and passing into an adjoining room, his night-clothes then took fire from a lamp that had been left burning during the night on account of the sickness of a younger brother. In attempting to extinguish the fire himself, he neglected to cry for help until the increasing violence of the flame rendered the speedy and judicious aid of his parents so far vain that more than one-half of the body, both hands and the upper portion of the right arm were burned so deep as to produce entire blistering and ulceration. The scene was a most affecting one, and sudden death was expected; but on the third day he became sensible and continued so until his death. Every judicious means was adopted to save the life of this beloved child, that anxious friends, kind and affectionate relations could possibly suggest, and above all no resource was neglected which the most devoted and religiously indulgent parents could reasonably adopt.

No person old or young ever evinced greater Christian composure, resignation, and fortitude than this young sufferer. No improper or murmuring complaint was ever uttered by him during his protracted and distressing sickness. He had from infancy been trained in the nurture and admonition of the Lord; and now in the midst of pain and anguish that would have been distracting to him under other circumstances, we hear this lovely child saying, "My Jesus has endured more than all this for me, and why should I repine?"

To part with such a son in the morning of life, endeared to all by every earthly charm, and especially by his likeness to his Redeemer, would seem too great a calamity for devoted and affectionate parents. But "God hath not given us the spirit of fear, but of power and of love, and of a sound mind." This was never more clearly evinced than in the holy resignation and sweet composure of the parents of this exceedingly lovely and promising child at his death. "Blessed are the dead which die in the Lord."

Truro, Mass., Jan. 1.

For the Herald and Journal.

## ANSWER TO CHARADE.

DEAR SIR—I herewith send you an answer to the Charade published in the Herald of the 19th inst. I happened to hit upon the solution of it in a few moments. Of "lord's man," truly, in Scripture we read; On cars both landmen and mariners feed; A wall is a structure oft used for defence, And is, in a verb which is present in tense; And Lord Cornwallis the man of renown, At the time when the yankees discarded the crown.

And now, dear sir, if you have no objection, you may publish for solution the following

## CHARADE.

My first is a personal pronoun just doubled;  
A dissembler my second, with which some are troubled;  
A brief preposition the third I propound;  
But in card's mighty circle the fourth can't be found;  
My fifth is described by the disk of the moon;  
And my sixth, by its trilling, is found very soon;  
My whole is a phrase in a sketch about Saul,  
And only three words are included in all.

North Adams, Mass., Dec. 1849.

## ANSWER

To the Mathematical Problem in the Herald of Nov. 7th, 1849.

The first side is 255 perches; the second side is 221 perches; the third side is 210 perches; the fourth side is 112 perches; the diagonal across from the beginning to the third corner is 238 perches.

## ANSWER

To the Geometrical Problem in the Herald of Dec. 19th, 1849.

The longest hypotenuse is 52.29 perches; the shortest hypotenuse is 34.96 perches; the longest part of the base is 45.63 perches; the shortest part of the base line is 23.77 perches; the square of the longest base is 2085.441; the square of the shortest base is 566.2016.

C. S. LEAVITT.

## ANSWER TO ENIGMA.

MR. EDITOR—I herewith send you an answer to the Enigma in the Herald of the 2d inst. as I have made it out. There seems to have been a mistake in the last line in setting the numbers to the letters, as number 29 is used and number 23 is omitted.

The answer is, "A soft answer turneth away wrath."  
—Prov. 15: 1.  
M. S. M.  
Meredith Bridge, Jan. 5.

## ANSWER TO ENIGMA

In the Herald of Jan. 2d.

For Indian cane—strut; point of compass—North; all should speak the truth; an insect—ant; girl's name—Susanna; a carpenter's tool—saw; a part of the head—eye; an intersection—ah! a beautiful bird—swan; cape of the United States—Henry; necessary in time of war—fort; not love is—hate; an indispensable article—water, or, water (ah is the sound of r).

My whole is found in Proverbs 15th chapter 1st verse—  
"A soft answer turneth away wrath."  
S. H.

## BIOGRAPHICAL.

Sister LYDIA W. DAVIS was born in Hollis, Me., 1786, and was converted at the age of 28, under the labors of Bro. James Lewis, of Gorham, Me., and has been a worthy member of the M. E. Church up to the time of her death, which was Nov. 26, 1849. Sister Davis was emphatically a good woman, a kind neighbor, a consistent Christian, beloved most by those who knew her best. Her last sickness was most distressing, and she bore it without a murmur. Her whole theme was Jesus. On one occasion, while the writer of this article was conversing with her concerning her present hope in Christ, in view to test the faith of the dying Christian, he asked her "if there was not danger of being deceived," with a heavenly smile she looked up and exclaimed, "how can I be deceived? I know that Jesus is with me." When death called she was ready, bidding adieu to earth with a shout of victory, she clasped her hands and expired.

T. P. ADAMS.

Sister DAMARIS SARGENT, wife of Br. John S. Sargent, of Marlboro', N. H., went to heaven, Dec. 4, aged 34 years. She survived to see three lovely children pass the ordeal of death in quick succession, and then with joy and holy triumph closed her earthly career. Her walk was close with God. In the Sabbath School she was eminently successful, having great aptness to instruct. As a mother she trained her children for God, and now mother and children rest in heaven.

Marlboro', N. H. Jan. 1.

J. C. A.

ABIGAIL P., wife of Br. Thomas HILLIARD, died in Provincetown, Dec. 22, aged 43. She has been for many years an ornament to her profession. Forgetful of herself, she untrillingly sought the good of all around her. Her sickness was short and her end peace. The M. E. Church has lost in her a devoted member, and the cause of benevolence an earnest friend.

E. B. B.

## DONATION VISITS—A PLEA FOR THEM.

BRO. STEVENS:—Being recently on a visit in a neighboring charge, and learning that the good brother stationed there was very scantily supplied with the comforts of life, I suggested a donation visit as a means of relief; and was informed that this had been contemplated, but the article of Bro. Kent on this subject, which was published a few weeks since in the Herald, and from which no few have dissented, was supposed to express the general sentiment among us, and from an ardent love for "old fashioned Methodism," they had concluded to let their preacher go unvisited and unrelieved. I immediately got the Herald to see what Bro. Kent had written on the subject. After a careful perusal of his article, it occurs to me that his objections lie not against donation visits, but their perversion and abuse. "Unless 'kissing' and 'running round the chimney,' etc., are essential to these visits, I am unable to see why they may not be enjoyed, and these improprieties be dispensed with. I had known something of these gatherings before my entrance into the ministry; and since then it has been my privilege more than once, to welcome the members of my church and congregation to 'my own hired house' on such occasions, and from all that I have seen, I affirm that the evils of which Bro. Kent complained have no necessary connection with donation visits. I believe that no Methodist preacher, who properly respects himself, need be apprehensive that his friends will either disgrace themselves or him in connection with a visit designedly expressive of their affectionate regard for himself and family. In cases where improprieties have occurred, I am strongly inclined to the opinion that the responsibility is chiefly with the preachers themselves. Any tendency to undue levity may be checked, and in such a manner as to give no offence to any lady or well bred gentleman.

With due deference to the opinion of Bro. Kent, I do not hesitate to avow myself decidedly in favor of these visits; and for the following among other reasons:

1. Because in many cases they furnish that pecuniary aid to the preacher and his family, without which they would actually lack the comforts of life. It has been said, and with great propriety, that the ministry should be supported from principle; that the ministers of Christ are not to be regarded as objects of charity, &c.; yet after all that has been said on this subject, it still remains true that many of our preachers receive scarcely half an adequate support. During our history as a church, many valuable men have been driven from our communion by the probability of their being unable to provide for their own households if they remained with us; and it is questionable whether this state of things has operated against our prosperity more seriously at any former time than now. It is not our present purpose to fix the responsibility of this condition of affairs on the donors. Dr. Dixon seems to intimate, our Estimating Committee are sometimes chosen because of their disposition to put the preacher and his family upon "short commons," we shall not attempt to determine; but after all that the stewards can or will do has been done, many excellent and laborious men in the Methodist ministry find it almost impossible to provide comfortably for those who are dependent upon them; and not unfrequently the twenty-five or fifty dollars that such brethren receive at a donation visit, is over and above all that they would have received from other sources, or in any other way.

The question in these cases is not whether it were better that the amount of money be paid them by the stewards rather than received in such a way, but whether they shall be aided by the donation visit, or suffer for the comforts of life.

Bro. Kent has facetiously sketched a scene in which the visitors devour nearly everything brought to the house of the preacher, leaving himself and family to gather up the fragments, and in after days console themselves with the reflection that their usually scanty board was luxuriously spread for one at least. Another sketch is that of a preacher who, unlike Bro. Kent's, but perhaps not less truly, says: "The preacher and his family on some of our small stations may live very plainly, but with tolerable comfort, during the warm and pleasant months; but when the deep snows and piercing winds of winter approach, the brother's heart grows sad within him. Neither himself nor family is prepared for this rigorous season. His own wardrobe is scantily supplied, and his wife is not clad as she was wont to be when an inmate of her father's family; and although she never alludes to the subject, he almost upbraids himself for the privations she endures for his sake. The children (and he has a goodly number of them) need shoes and stockings, hats and dresses, in order that they may appear comfortably at school. Besides, fuel is needed; and there seems no way but for the good brother either to allow his family to suffer, or provide for them by contracting debts which, to say the least, he sees no very strong 'probability of paying.' Just at this critical time, certain members of the church and congregation suggest a donation visit. All are pleased with the idea, and in a few days, the preparations having been made, the friends come together, and that little paragon is crowded to its utmost capacity, each bringing to their pastor a token of their regard, according to their several ability. The hours fly swiftly and pleasantly by; and after they have surrounded the social board, united in the enrapturing songs of Zion, and knelt in solemn prayer, the final 'good night' is spoken, and they separate for their several homes. When these friends have gone, the pastor and his companion sit down to an examination of their benefactions. One parcel is opened and found to contain a supply of winter clothing for the children; another, materials for a coat for the preacher, and another, a cloak for his wife; and when the inventory has been fully taken, it is found that the more urgent wants of the entire family are supplied. The benevolent visit of these friends has filled with joy and gladness the hearts that were before oppressed with sad apprehensions. Tears of gratitude are that night shed around the family altar, while the blessings of Heaven are invoked upon those who have visited and ministered to the necessities of the servants of the Lord.

I have not a word to say of the board of stewards who could think of charging to the preacher what was intended as a gift. I hope, for the

honor of Methodism, that but few such stewards are found in our church.

Before we put donation visits under our ban and denounce them as productive only of evil, it would perhaps be well for us to inquire, how much actual suffering they are the means of preventing in the families of Methodist preachers alone? Brethren occupying certain positions in the church, and those who are secured from the apprehensions of poverty by their houses and lands, or bank stocks, may feel but little interest in this view of the subject; but it is far different with those to whom a donation visit has been almost as timely as was the coming of the ravens to the prophet. There are other important considerations which might be urged in favor of these visits, such as their influence in promoting mutual attachment between the pastor and his flock, &c. &c. But a discussion of these considerations would exceed the limits of this article.

If I were not familiar with the dislike among the readers of the Herald of long communications, I should have something to say on Bro. Kent's allusion to the fondness of our young people for "vain and foolish amusements." I will venture however to express the opinion that the time has come when some large and generous-minded Christian should discuss at length the question of "recreations," and "conformity to the world." Perhaps no one will assert that all recreations are wrong, or that every conformity to the usages of the community in which we live is sinful.

What our young people need is, not that amusements should be denounced indiscriminately, but that the principles upon which they are to be indulged, and the extent to which they may be pursued, should be distinctly laid down and enforced, by reason and the Word of God.

There was a time, and not many years since, when a piano in the house of a Methodist, or a note books in the gallery of a Methodist church, or carpeting upon the aisles or in the altar, were regarded as alarming indications of our departure from the good old ways of our fathers. But who regards these things in such a light at present? Hearty joining Bro. Kent in a prayer for the wisdom that is profitable to direct, and claiming to participate in the regard which he professes for Methodism,

I am yours,

CANDOR.

For the Herald and Journal.

## THE HERALD—FAITH.

MR. EDITOR:—For more than five years I have been a constant and interested reader of the Herald; and such is my relish for it that I have cause to consider it an essential article of my intellectual food. As to its intrinsic value, I consider it worth more than all other weekly papers with which I am acquainted, and they are not a few. I respect it for the high independent stand it sustains in regard to the great questions of the day, in maintaining the right and opposing the wrong wherever found. I love the Herald because it supplies me with a weekly "dish" of high intellectual and moral food of most exquisite relish. Yet after all this, Mr. Editor, I sometimes find articles, even in the Herald, which are not "good for food," although they may be very "pleasant to the eyes" of those who furnished the articles.

With your permission, I will offer a few remarks on an article (or communication) in the Herald of Nov. 28, headed "Faith and Reason."

Your correspondent complains of having been much grieved by having some well meaning people express themselves to inquirers as follows:—"Believe that you are saved, and you are saved," and says that he is bold to affirm that the Bible nowhere justifies the expression. Now I think if your correspondent had carefully noted the operations of grace, and had made himself acquainted with the nature of saving faith, he would not have been so much grieved at having this precious Bible truth, which is so very full of comfort to the child of God; and as he is "bold to affirm" that the Bible nowhere justifies the expression, I would call his attention to the following passage of Scripture:—"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Please to notice that in this text the direction to believe that ye receive, is put in the present tense, while the promise is in the future, in perfect keeping with "Believe that you are saved, and you are saved." "And I am sure if regeneration is a change of which we are conscious, and the Spirit of God bears witness with our spirit;" that "a belief that we are regenerate" "must be antecedent to that testimony;" and this perfectly agrees with the sainted Fletcher, who instructs seekers to "believe that ye have it, and ye have it."

I very much fear